MAN'S RACIAL NATURE

by

H. B. ISHERWOOD

“......race serves as a major basis for
distinguishing one person from another.”

Encyclopaedia Britannica (1967)

“......racial diversities are reflected
in the character of the religion.”

Essays: History & Art (1862) R. H. Patterson

“......it is in the deep traits of race
that the fortunes of nations are written.”

English Traits (1856) Ralph Waldo Emerson

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Man's Racial Nature

An Exposure of the False Propaganda of the United Nations

CREATION OF MAN AND HIS RACES

We are told in the Holy Bible how the stars and the world with all the living things in it were created out of the infinite void, and how later, using such elemental material, "God created man after his own image".

In classical antiquity the Greeks imagined themselves to be the degenerate descendants of the gods on Olympus.

The Chinese people likewise believed their first ancestors to have come into existence from beyond the world, and today, constituting almost a fourth of the whole of mankind, they still venerate their forefathers and are resolute in clinging to their sense of kinship, their pride of ancestry and race, their impregnable ethos, even in the face of the demoralizing cult of international Communism.

Vaguely associated with such mystical notions of human beginnings was the general belief, held up to a hundred years ago, that man as an organic entity in nature has no pre-human ancestry on earth and that apart from cultural and moral development would remain unaltered to the end of time.

Proceeding from this was the supposition that men of all races were the lineal descendants of a common human stock and therefore were all equally capable of reaching the highest levels of the mind.

Although some still like to hold on to these ideas little credence is attached to them by scholars who, with no loss of spiritual sensibility, seek to find the truths of reality in a more objective and rational understanding of the ever-evolving and still mysterious universe.

In the order established by natural law under divine providence, long ages before the historical stage of human development had been reached, mankind had been irrevocably divided into biological groups called races and subraces, each distinguished from the other in many profound ways, with qualities indelibly implanted by timeless evolution in the eternal struggle for survival. Self-preservation necessarily entailed the evolving of an efficient localized gregarious or social instinct, bringing with it a sense of racial awareness. Thus coherent societies came into being, each endowed with its own natural affinity, eventually to expand into great nations.

Races can be seen to differ both in their evolved innate qualities and in their respective cultures which reflect those qualities.

Inborn personalities and potentialities vary from man to man and from race to race. Racial equality is a political assumption falsely conceived; racial diversity is a dominant and immutable fact of life.

RACE AND RELIGION

In some respects religions are essentially racial or nationalist in origin and character. This is particularly true of such religions as Brahminism of the Hindus, Judaism of the Jews, Shintoism of the Japanese, Confucianism of the Chinese and Druidism of the Celts, each with its own conception of the Supreme Deity. Even the Christian Church of England as established by secular law was once, and to many still is, a national religion with a unique ritual. The many sects with contrasting ceremonials within the body of Christianity could be symptomatic of underlying racial variations.

Similar ritualistic divisions characterize Mohammedanism, the great religion which still countenances polygamy and slavery.

Racial equality in the realm of spirit may be a worthy ethical precept, but theology has neither warrant nor capacity to assess biological values under natural law.

Racial self-realization (racial co-existence, separate development or apartheid) is not in any sense an evil as some would contend. The Bible, indeed, stresses the need to keep peoples (races and nations) apart, an injunction the Jews still faithfully observe. With proper understanding human dignity could be enhanced by reciprocal racial recognition.

Certain Christian bodies concerned with ecumenism, however, are inclined to accept without question the misleading pseudo-scientific philosophy of the United Nations, an organization motivated more by power than moral principle, that it would be possible under a universal system of indoctrination to break down for ever the instinct of natural and national fellowship and mould mankind into one characterless and undifferentiated mass.

Much of the material in a tract distributed throughout the world by the Society of Friends (the Quakers) under the title of *A Study Guide on Race,* for example, would seem to have its inception in the first papers on racial matters issued by UNESCO. These papers, though purporting to be strictly scientific, were so full of errors, misrepresentation, prejudice and special pleading that no scientist of world standing in the relevant fields was prepared to endorse them, and the United Nations found it expedient in 1951 to publish a further statement under the title, *The Race Concept: Results of an Enquiry.* This further statement was also unsatisfactory as a scientific study. On it Professor C.D.Darlington of Oxford, one of the world's leading geneticists, commented: "....confusion is found throughout the first UNESCO statement on race and in all except the last six paragraphs of the second statement. Today we understand very much more about how human society has evolved than Darwin did; but few of us know the results of this evolution by our own observations better than he did. Fortunately genetics has given us every reason to agree with him. In his *Descent of Man* Darwin writes: "The races differ also in constitution, in acclimatization, and in liability to certain diseases. Their mental characteristics are likewise very distinct; chiefly it would appear in their emotional, but partly in their intellectual, faculties."

Professor Darlington went on: "By trying to prove that races do not differ in these respects we do no service to mankind. We conceal the greatest problem which confronts mankind, namely, how to use the diverse, the ineradicably diverse, gifts, talents and capacities of each race for the benefit of all races."

Sir Ronald Fisher, another world authority on genetics, also objected to the UNESCO assumptions. He believed that human groups (races) differed profoundly "in their innate capacity for intellectual and emotional development" and concluded that the "practical international problem is that of learning to share the resources of this planet amicably with persons of materially different nature", and that "this problem is being obscured by entirely well-intentioned efforts to minimize the real differences that exist."

Many other distinguished scientists also found cause to criticize the conclusions publicized by UNESCO, and many of the greatest experts in the areas of research concerned were not even invited to express their views. It will be appreciated, therefore, that the UNESCO papers are little more than political propaganda.

In accepting as valid the racial theories of the Communist Party and the United Nations (as agreed by UNESCO in collaboration with the Soviet authorities in Moscow in August 1964 and later re-issued by them in Paris in 1967) religious bodies such as the Quakers are, perhaps innocently, sowing seeds of envy, false expectation and discontent, thereby disturbing the peace of the world and doing injury to God's most favoured species. The spurious conception of equal human potentiality now espoused by religious ecumenists unconsciously confusing unity with uniformity, can be shown to be a political device deployed as a weapon to subvert the social discipline and orderly government of non-Communist nations, with the ultimate object of destroying mankind's ingrained sense of nationhood, the cohering community spirit, on which all civilizations have been built.

Equal treatment under law does not confer equal being, any more than equal opportunity ensures equal success. The teaching of human equality is the teaching of insubordination and insurrection. Egalitarianism, racial or otherwise, is the dogma of the anti-social revolutionary.

FUNDAMENTAL FALLACY OF UNESCO RACIAL DOCTRINE

The whole case presented by UNESCO proceeds from the *a priori* premise that biologically the human races are potentially equal and could be made effectively and permanently equal by education and training. Instead of relying on such an ill-conceived assumption it would perhaps be more realistic to accept the incontrovertible fact that the human races, mankind's great natural divisions, by definition the biological variations of the species, are diverse in inherent character and thus potentially unequal. Though arguing that racial entities have no real existence except as regards acquired customs, UNESCO do nevertheless attempt in Marxist fashion to compare them on a biological basis.

Presumably because they find it difficult to sustain their position by honest controversy, the Leftwing experts of UNESCO resort to confusion by ringing the changes on the terms "race" and "population". But let us look a little more closely at the various points as presented by them somewhat incoherently and with needless repetition in their propaganda as drafted, with communist compliance, in Moscow in August 1964 under the title of *UNESCO Proposals on the Biological Aspects of Race.*

RACES ARISE SEPARATELY

1. Even if all men living today belong to a single species, *homo sapiens,* the evidence is against their having been derived from a common *homo sapiens* stock. Nor is it reasonable to assume that the races have been evolved simultaneously, whether from a human or pre-human species. The only infer- to be drawn from the data available is that each primary race has emerged separately from a species now extinct, *homo erectus,* at different times and in different places. The Caucasoid race, which includes all the modern white subraces, is the oldest race possessing *homo sapiens* characteristics, preceding the Negroid in evolutionary emergence by possibly as much as 200,000 years. The implication in the racial theories of UNESCO that Negroids,for example, could have descended from Caucasoids is too fanciful to need refutation.

RACIAL INEQUALITIES TRANSMITTED BY NATURE

2. It is self-evident that biological differences between human beings and between races are due to differences in hereditary constitution. It is most important to note, however, that the conclusion reached by the French naturalist, Lamarck, fashionable a hundred years ago and still retained as an integral part of Communist and UNESCO teaching, that physical or mental characteristics acquired under the "influence of environment" in one generation (other than by genetic changes) can be organically inherited by the next generation is now completely discredited. In short, the effects of teaching or training (or brainwashing) are not biologically inheritable, but would have to be acquired anew by each succeeding generation.

Nature, not nurture, has been the determining factor in shaping the uniqueness of each race.

3. No one questions the presence of genetic diversity between individuals within all human populations (races), but it is misleading to introduce this aspect, since the subject being discussed is about racial types and racial comparisons, not individual distinctions. As Sir Julian Huxley has asserted: "populations differ according to the genes which they possess."

Biological similarities between races may be greater in number than dissimilarities, but this quantitative argument would also apply to the whole Order of Primates, and therefore has no relevance.

Because all human beings of all races have certain characteristics in common, UNESCO claim that no "pure" races exist today. Such a notion may apply to heterogeneous or multi-racial "populations", but not to "races", either extinct or extant. Races breed true as to racial type. Being genetically homogeneous Mongoloids have Mongoloid offspring, and the children of Negroes are as Negroid as their parents. Each race is unique. The UNESCO statement on this point is therefore seen to be no more than an absurd piece of misleading propaganda.

4. Not only are there inherited physical differences between races evolving in different geographic areas, there are also profound innate mental differences.

RACIAL COMPARISONS

5. If the Amerinds (the American Indians) can be grouped as a separate race, though of pronounced Mongoloid strain, then there are five primary races, each split up into many subraces, each invested with physical and psychological characteristics peculiar to itself by which it can be identified.

It is fallacious to argue that because discrepancies between individuals within one race are sometimes as great as discrepancies between races any assessment for grading racial averages is not possible. There is, of course, a certain genetic overlap due to peripheral intermingling. The combination of the inborn traits of individuals within any one race gives the stereotype of that race.

As in the classroom where one pupil is seen to be mentally brighter than another, so by the same criteria one race or subrace can be seen to be mentally superior to another.

6. Certain physical, including cerebral, characteristics have a universal biological value for survival of each variation (race) of the species. Some racial qualities are of supreme importance in adaptability under given conditions. In opposition to what UNESCO would like us to believe, Eskimos would not feel at home in tropical Sudan, nor would Nilotics feel at home in frigid Alaska, both subraces being physiologically adapted to their natural habitats.

7. Human evolution presents attributes of capital importance which are necessarily related through variations (races) to the species, and certain races

have characteristics which are more helpful for survival than others in a given environment. In this sense it can be appreciated that one race could be superior to another in potential adaptability quite irrespective of cultural attainments and equipment. Cultural achievements do, of course, reflect the talents and tastes of a race. This has particular significance in the field of invention requiring creative and imaginative thinking.

The Negroids as well as the Australoids have on average brains smaller in volume than the Caucasoids, and other cerebral morphological and physiological discrepancies are noted, a deep racial differentiation which might go some way in accounting for their different thought patterns and for their relative failure in original thinking and in matters requiring abstract reasoning. Where the Negro has displayed mental versatility this could be attributed to Caucasoid genetic infusion in one of his forebears.

There is no evidence whatever to suggest that the "peoples of the world today possess equal potentialities for attaining any level of civilization." To copy is not to create, and implied in the urge to imitate is an admission of inferiority.

So far civilization has not received any contribution at all from the Negroid or Australoid races or from their congeners. It should not be concluded from this, however, that coloured people of Negroid extraction are incapable of governing themselves. What is certain, as we see so conspicuously displayed in Africa and elsewhere today, is that the kind of government they develop, even if incorporating European constitutional forms and Western administrative methods, will necessarily be appropriate to their specific nature.

Political urges differ between racial groups, a circumstance which is in fact the *raison d'etre* of self-determination and national independence. It is also the justification of racial segregation and apartheid.

RACIAL BASIS OF NATIONS

8. A race is kept in a state of natural and dynamic equilibrium (symmetry and stability} by the corporate functioning of the hereditary characteristics shared by its constituents, a notion also applicable to national conglomerates under one flag. The introduction of incompatible elements into a nation tends to distort the social structure and disturb the natural balance, resulting in some loss in the fundamental unity only to be found in a common evolutionary ancestry and in a shared historical background and heritage.

Racial mixing, whether accompanied by incongruous interbreeding or not, could thus be detrimental to the society or nation permitting it.

A plural society of racially heterogeneous elements is never likely to succeed unless the superior race in the body politic holds sway. Even in a racially mixed country such as Brazil, where it is claimed racial prejudices do not exist, it is observed that society automatically tends to become stratified with the white races at the top and the darker races at the bottom.

From the foregoing it may justifiably be concluded that migratory movements between territories and between nations should be racially selective and carefully controlled. There certainly seems no valid reason why in the interests of human progress some eugenic procedure of racial exclusiveness should not be attempted.

RISKS INHERENT IN RACIAL INTERBREEDING

9. It has never been proved that racial interbreeding brings any biological or social or intellectual advantages to a community or to mankind as a whole. Indeed, history and modern sociological studies show the reverse to be the case.

In the ultimate, mankind can only continue to evolve upwards by the preservation and enhancement of specific genetic factors not equally shared by all races. To neutralize or eliminate these factors by universal diffusion, that is by merging or integrating the races and levelling mankind down to organic uniformity or a common denominator, is to put in train a trend towards human degeneracy from which there could be no recovery.

If regard is to be had in the future, therefore, it is imperative that miscegenation or intermarriage between persons of genetically different races, carrying with it the risk of dysgenic consequences, should be discouraged, if not prohibited by law, particularly in any conventional white society.

10. Whilst man may have at his disposal ever more efficient artificial means of non-genetic adaptation, this is only partly effective, since the inborn quality, the biological condition, would still predetermine intellectual and cultural ability and be the predominating factor. Man, his society and his environment are intimately and inseparably evolving together. In using his genius to create an environment that favours the proliferation of lesser breeds, man could be reversing the natural evolutionary process that had given rise to his genius in the first place. Such devolution could have only one end — the extinguishing for ever of the most refined human qualities.

11. Cultures can be copied and could spread over all territories and over all races, but with varying degrees of success. Under aberrant circumstances, however, human beings of biologically different races and cultures do occasionally mate, and this could, if widely practised, result in a fundamental change in the overall genetic composition and character of a people grouped as a nation. Such a radical change could not be other than harmful to the host

society. Hence a nation of relatively homogeneous people such as the British, Churchill's "island race", if it is to subsist as a worthwhile corporate entity, should on no account allow members of unassimilable alien races to be introduced in any number into the national community.

Because of deeply divided loyalties and contrary dispositions, multiracialism, whether involving haphazard interbreeding or not, is essentially a retrogressive condition which a nation built up of one race should avoid if it is to survive united and intact.

12. As a branch of anthropology ethnology deals with all matters of racial interest, including ethnic social forms, customs and cultures as well as all biological aspects, but some specialists prefer to restrict the purely scientific concept of race to biology alone. It is erroneous to assume, however, as UNESCO do, that nations as congeries of a species have no racial or biological significance. Nations, in fact, have grown up and reached maturity out of racial cohesion along intricate biological lines. When this natural homogeneity is eroded by discordant infiltration the nation inevitably loses some of its compactness and evolved efficiency.

Contrary to the political preconceptions of UNESCO, genetic inheritance does have a profound influence on cultural development and the character a nation takes and the way it progresses.

RACIAL PSYCHOLOGICAL DIFFERENCES

13. For their purposes UNESCO like to pretend that mental traits, the combined subjective and objective manifestations of cerebral functions, are not included in racial classifications. In so many words they suggest that all races are more or less identical with respect to temperaments and emotions, inborn inclinations and tastes, talents with a capacity for creative thinking and all other psychological phenomena.

Not only does heredity have an influence on the variability of mental qualities shown by individuals within a given race, it also necessarily affects the intellectual development of the race as a whole, each race being evolved with a mental quality specifically its own. The history of civilization illustrates this point rather conclusively. Furthermore, such a finding is reinforced by impartial intelligence tests carried out over the past fifty years. In these laboratory tests of native intelligence, after due allowance has been made for environmental and social conditioning, Negroids fall below the average of other races (except the Australoid, the most primitive of all living races), but whether this discrepancy could be attributed solely to their relatively smaller and structurally different brains is a scientific problem still to be solved. But the inference seems obvious.

Whilst therefore all the evidence testifies to certain significant mental differences between Caucasoids and Negroids, on the purely physical side the Negroids should excel, particularly in the field of sport, where the anatomical forms peculiar to their race would give them tremendous natural advantages.

The races of the world do not appear to possess equal potentialities for creating or maintaining complex civilized societies. Had they been so endowed history would have taken another course. The race or subrace that has made the greatest contribution to civilization could quite properly be regarded as a superior race. Anthropologists and other scientists who might be persuaded to assert otherwise are allowing the objective results of their researches and their sense of values to be exploited by Communists and Socialists and other subversive agencies to serve ulterior political ends.

MEN ARE NOT BORN EQUAL

In Paris in October 1967 UNESCO published a further statement on racial matters, recapitulating in modified terms the "proposals" set out in the paper issued in Moscow three years before. On this revised paper the following comments are made:

1. UNESCO quotr out of context "All men are born free and equal both in dignity and rights" as though this rhetorical pronouncement, associated more with revolutionary politics than anything else, had some bearing on the practical question as to the desirability or otherwise of the human races being liquidated under an assumed and false equality.

Looked at objectively, men are born neither free nor equal, and dignity is only to be found in mature mutual esteem based on an honest appreciation of merit. As for human rights, these are what one is entitled to under law, and could be earned by a dutiful acceptance of loyalty and social responsibility.

By depreciating the value of the intrinsic qualities differentiating the human races UNESCO are hindering the orderly progression of mankind to a higher civilization.

2. The teaching of UNESCO not only stultifies those who suffer from it but perverts those who apply it.

SUMMARY AND CONCLUSIONS

3. Doctrines squarely based on the incontrovertible verities of racial diversity are valid. The Communists, however, propagate the UNESCO theory that even if the races do have different mental capacities such differences have no enduring significance since they could be ironed out under a system of enforced indoctrination, the well-known procedure of hypnotic "brainwashing". However, as has been stated, the effects of such mental re-orientation are not lasting and are certainly not inheritable in any genetic sense, the supposition that they are having been long discarded by all scientists of repute.

(a) All human beings may now belong to variations of the same species and are possibly all interfertile, but according to the latest scientific findings there is little reason to suppose they all have the same human, as opposed to sub-human ancestry.

(b) Mankind has been divided by evolution (or by the discriminating hand of the Creator under natural law) into well-defined groups, and all scientists of any standing regard this as a fact of supreme scientific interest.

(c) Culture has its origin in an inherited faculty (starting from a rare but helpful genetic mutation) to create and develop things in an environment of increasing complexity. To suggest that psychological factors have no physiological (neural) basis of a racial nature is grossly to falsify the knowledge of human biology.

4. Racial attitudes necessarily have their roots in racial attributes, so "racial relations" are in reality more biological than historical in genesis. By denying this fact UNESCO are contributing to the social discord, within nations and between nations, they profess to deplore.

5. All normal men have an instinctive and healthy tendency to associate together according to their kind. Thus is established the true fraternity of racial affinity with its indefinable sense of belonging, the condition UNESCO and the Communists and Socialists seek to break down by falsely suggesting that it has neither evolutionary nor social merit.

6. Comparisons between racial groups and between nations reveal tremendous variations in terms both of biology and social development. Such comparisons highlight the radical nature of the intrinsic inequalities between them.

Unhappily faced with the contradictions in their own sophistry, UNESCO try to minimize such fundamental disparities, indeed, pretend they are of no consequence to mankind, with the object, presumably, of bringing about the dissolution of nationhood and the congenial brotherhood which is the only abiding basis of true patriotism.

At the same time, with little heed of logic, consistency or principle, the United Nations (as the League of Nations before them) give aid in promoting "national independence by self-determination on an ethnic basis", as demonstrated especially in Africa.

7. The features distinguishing the races are the outcome of evolution by natural selection, and the emergence of the racial divisions is a universal natural phenomenon. Under the impulse of natural laws each racial group exerts itself in the preservation and extension of its own nature and culture, conspicuous examples of this today being the Chinese Mongoloid upsurge, Russian Pan-Slavism (using the Marxian technique) and Zionist aggression in the Middle East.

8. Autonomous states, practically all non-democratic despotisms, have come into existence in Africa during the past few years, with the blessing of the United Nations, on the foundations of race alone, but UNESCO join with

Communism in ignoring this historical fact in their propaganda.

On the other hand, one enlightened multi-racial African nation, Rhodesia, self-governing for nearly fifty years, which became fully independent as a monarchy on 11th November 1965, is blockaded by the United Nations without warrant or moral right at the instance of the Socialist regime in Britain to force it to change its constitution to conform to the lower social and administrative standards prevailing in most other parts of the continent.

9. Within any newly created multi-racial nation separate ethnic groups naturally strive to maintain both their racial and their cultural integrity, a circumstance which tends to shake the stability and functional efficiency of the nation as a united body. For their sinister purposes, however, UNESCO try to make out that such manifestations of racial consciousness have no scientific significance, merely being, so they hold, expressions of passing prejudices.

10. Racial behaviour is a predictable phenomenon of a congenital racial disposition and springs from something more than an artificially induced prejudice. It is therefore most desirable that anthropologists should be objective and expose the fallacies in the doctrines advanced by UNESCO for political reasons and Communist purposes.

11. In deploying their racial proclivities it would seem that UNESCO have themselves been unable to keep free from racial prejudice.

(a) Communists and most Socialists foment the economic class warfare of Marxism, setting father against son, brother against brother, disrupting family life in a disciplined and orderly community, and they are now hoping to undermine racial and national integrity by falsely declaring that all races are alike and interchangeable on an equal basis and could therefore be merged harmoniously on a level plane with advantage to mankind. Such teaching can be seen as destructive of the social values enshrined in national traditions and embodied in ethical systems relying for their inspiration and dynamism on the will and freedom to discriminate as conscience and predisposition urge.

(b) Members of minority races within a multi-racial nation may be particularly prone to manifest racial preferences and prejudices. This in turn evokes a defensive response from the host society. The foundations of such attitudes lie more in evolved racial instincts and dissimilar ancestral backgrounds than in the changing economic conditions of the society.

(c) Because of such intractable differences full integration of people with divided natures and loyalties within any multi-racial nation is neither realizable nor desirable. It should therefore be overtly acknowledged that any association based on a supposed racial equality cannot in the nature of things ever be entirely free from some kind of social discrimination and acrimony. Self-protection inevitably leads to more intense discrimination as each minority group, differing from the majority group in breed and outlook, grows stronger and more assertive, a phenomenon we now observe in acute form in America and in Britain. Such has been the growing power of the alien elements in Britain, where massive and unwanted and unnecessary coloured immigration has been causing grave social distress, that the Socialist Government, without protest from the Conservative Opposition, were formally moved to declare on 9th July 1968 that "there was nothing wrong in discriminating in favour of minority groups." What apparently is wrong, according to Socialist and Communist policy, is democratic discrimination on behalf of the majority group within the nation.

It may not be inappropriate here to observe that, contrary to the subversive propaganda of the United Nations and the Socialists and Communists which is directed towards the destruction of all pride of ancestry and nationality, such peoples referred to in history as the Celts (Ancient Britons), Saxons, Angles, Jutes, Danes, Vikings, Normans, Flemings and Huguenots, whose descendants constitute the bulk of the white homogeneous people of Britain, are ethnologically European Nordic Alpine members of the Aryan division of the great Caucasoid race, all genetically distinct in many significant ways from the Negroes and Asiatics and other people who have been flooding into Britain during the past few years. In such circumstances it should be appreciated that the newcomers with their basically different ancestries and divergent inclinations and divided loyalties can never be congenially incorporated into the living stream of the white people of Britain, even if they wanted to be.

Social discrimination on grounds of religion, race or nationality is not in any acceptable meaning of the term objectionable or sinful in any society where rational judgements are valued as an essential element in civilized conduct.

12. The major technique for coping with racial tensions is to teach the objective truth about mankind's racial divisions, not to obscure the reality under clouds of false propaganda as UNESCO are doing.

13. No political action is ever likely to change behaviour determined by experience and rational thinking, and if racial legislation is enacted by a state at the instance of prejudiced politicians with little sense of national destiny against the declared wishes of the racial majority in the realm, as has been done in America and Britain, insubordination and civil disorder will inevitably ensue.

14. The inculcation of truth about one's racial nature and the need for national pride and patriotism should begin at home and in the classroom as one way of anticipating any racial prejudices and antipathies that might arise in adulthood.

(1) The schools should ensure that at all times the facts about human origins and evolution into races, together with national history, be

taught as an indispensable item in the curriculum.

(2) In a country with Christian traditions and with constitutional Christian ceremonials there is no reason why Christian morality, in default of any higher code of conduct, should not be taught in all state-aided schools. Pupils of other creeds and races should be provided with facilities to attend separate schools suitably adapted to meet their special needs.

(3) It is obviously quite wrong for coloured children in a white society, particularly those whose parents are non-Christian, to be indoctrinated into a way of thinking alien to their natures and heritage. In no circumstances should the materialistic Communist ideology be taught in any school.

15. It is the normal function of good government to see that people of all races in the nation be allowed opportunities to sustain themselves. But the indigenous natives who have built the nation have special, if not prior, rights for consideration. Where difficulties arise through overcrowding and diminution of local resources arrangements should be made for any ill-adapted immigrants to be returned with their families to their own lands.

16. Racial tolerance can best be promoted by knowledge and understanding, not by ignorance and prejudice, and it therefore would seem that all agencies of mass communication (press and radio) have a bounden responsibility to change their present habit and instead to see that at all times the unbiased truth about the real causes of racial conflict be given due publicity.

17. To be treated alike is not to be alike, as some seem to imagine, and since human equality cannot be achieved by any conceivable cultural means no statute should be enacted on the spurious supposition that it could be. Legislation of this kind, as recommended by the United Nations and Communism, based as it is upon a demonstrably false conception of human nature, can only tend to incite and perpetuate extreme racial attitudes, especially as it can be seen to be inimical to the warm humanity and inspiring patriotism associated with deep racial ties, a common birthright, a common history and national heritage. Laws designed to proscribe natural feelings and rational thinking on racial affairs (such as the Race Relations Acts in Britain and the Civil Rights Acts in America) lead perceptibly to confused thinking and false judgements and not unnaturally aggravate the resentment which is harmful to amicable community relations, national solidarity and to mankind in general.

Attempts to create an unnatural synthetic society by legislative means are not likely to succeed. Social harmony is best found in natural compatibility.

Under the Race Relations Act (1965), a statute couched in terms suggestive of United Nations or Communist influence alien to English character, four worthy Britons were placed on trial at the Lewes Assizes in March 1968 for publishing facts the British public should know about immutable racial differences and what such differences would mean to the native inhabitants of England if coloured immigrants were allowed to settle amongst them in any number. The all-English jury, however, unmoved by political prejudice and not unmindful of the principles embodied in English Common Law, unanimously and decisively rejected the Government's case and had the defendants acquitted, thus re-affirming the Englishman's right to speak openly in his own country about a matter of vital social concern.

On no account should the citizens of any civilized nation be forbidden by law to exercise their natural and inalienable right to select their own company and the companionship of their own kinship in their social and commercial affairs.

18. In contradiction to their declared policy of social conformity or integration on an equal footing, UNESCO advocate that ethnic minority groups such as the Jews should be allowed to retain both their racial identity and their religious exclusiveness within the nation in which they dwell. Thus do UNESCO reveal the illogical and contrary nature of their advocacy of standardized treatment with uniform consistency of the citizens of all races within any nation and throughout the world.

19. Racial prejudice and anti-social discrimination arise from the general neglect to teach the truth about human evolution and man's relationship to man in the natural order as established by the Creator. Rationally considered, racial consciousness is a healthy and normal condition of mankind, whereas racial prejudice is the outcome of false propaganda relative to historical and social phenomena. It may not be out of place, therefore, to suggest that anthropologists and all other scientists in the related disciplines, as well as historians, humanists and teachers of religion, have a moral responsibility to humanity to ensure that their scholarship is not misused by sinister politicians who are for ever seeking ways and means of subverting the internal unity of nations as a step towards world rule under some soulless form of Communism or Socialism — mankind in decline, dehumanized and enslaved.

20. But forces more subtle than the superficial and transient political ones are at work and it is possible to predict on scientific grounds a different, but no less forbidding, future for mankind. By self-exhausting excessive procreation and failing to conserve both natural resources and the finer inborn qualities, by dissolving the affinities of the racial divisions God has evolved over the long ages, by throwing off the steadying influence of historical traditions associated with common ancestries, by eliminating national disciplines and discounting the inspiring sentiments of patriotism and revealed religion, and by relying too much on purely mechanical aids for survival in artificial environments designed to promote social equality, *homo sapiens* could, with or without the genetic consequences of nuclear warfare, lapse into an inert

primitive state, a dysgenic hybrid condition bereft for ever of any innate urge or capacity for further evolutionary advancement on earth.

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